CROSS ROADS

XXVII November 1951 Number 2

The Journal of The Rural Workers' Fellowship of The Episcopal Church

CHURCH DIVINITY SCHOOL of the PACIFIC LIBRARY

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CROSS-ROADS

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The Journal of the Rural Workers' Fellowship of the Episcopal Church

Formerly published as the Rural Messenger

THE OBJECTIVES OF THE RURAL WORKERS' FELLOWSHIP

To promote the interest of the whole Church in developing an effective ministry to town and country areas.

To increase fellowship among rural workers and those interested in rural community life; and

To aid the National Council in its program and its service to rural workers.

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EDITORIAL

Practically every parish and mission of the Episcopal Church is now or has bee busily engaged in the activities connected with the Every Member Canvass. We a hope and pray that the budgets set by each congregation for 1952 might be raise and then some. More people than ever before are taking an active interest in th Church's Program for Advance. Many are translating their interest into terms o daily bread not for themselves but for others. They are looking at the "Mission" o the Church rather than at missions. We should hope that they have thought well o their responsibility to the town and country fields. As our Church expands ou budgets likewise take a jump forward. This is as it should be.

The author of one of our articles this quarter is a former President of the Rur Workers' Fellowship. The Rev. Robert Purrington, formerly of Baltimore, is now neighbor of the editor's. Bob is now in Sweetwater where he has charge of Swee water, Colorado City, and Snyder. His story about the Arkansas rice planters is inde one which is multiplied a hundred times or more over our country. I find mysel now asking the question he poses at the conclusion: Is the Church conscious of whe the people are, and does it serve them? What is your answer?

If Charles Hamilton had given us the entire script he had prepared for the Pen State Conference this past summer it would have taken up an entire issue. B because there were so many fine ideas for Rural Radio we asked him to conden his material. Here we present "Can we afford not to use Radio?" Charles has agre to give us an answer in the next issue.

It is always a pleasure to have something from the pen of Bill Spofford, Jr. H is on the staff at Roanridge and has an excellent opportunity of observing rur America at work. He presents here some thought on the Rural Reading Conferen sponsored in Washington, D. C., September 22, by the Extension Service, U. S. Depa ment of Agriculture; the American Library Association and the Committee on Rea ing Development of the American Book Publishers Council.

In the report which Bishop Walters, of San Joaquin has given us we can s why he is so vitally interested in the Town and Country Church.

In the next issue of CROSS ROADS we shall be hearing from the Rev. Darg Butt, who will give us a concise picture of Valle Crucis. We shall have a full rep of the National Convocation on Town and Country which met in Portland, Oreg October 39-November 1st. The Rev. Arthur Freeman attended and has covered th important meeting. The Rev. Charles Hamilton, of the Diocese of Mississippi h promised to give us an answer to the article printed in this issue. We shall also hearing from the Roanridge staff. One clergyman of our acquaintance is in the pr cess of writing an article on Clergy Stability. He has been doing considerable r search on this subect and the results should prove very interesting.

And speaking of stability, one need only try and keep up with the many chang

ithin the Church to know that there is a tremendous moving-around. It is no easy ask to keep up with the changes of address. We have recently purchased an address-ng machine which is being used for the first time. Please check the address on the nvelope carefully and note any corrections to be made. Please let your editor have nem. And if you did not receive your August issue of CROSS ROADS I would like o know of it. I know of but a few who did not get theirs. We need your help as well s your prayers in our endeavors. Please let us know what you want.

READING HABITS OF RURAL PEOPLE

By The Rev. William B. Spofford, Jr.
National Town-Country Church Institute
Roanridge

Often we, as ministers, visit in the home-like parlors of our country parishione and feel, somehow, that something is amiss. Things seem to be too neat, too artifi cially arranged, too "Unlived-in.'

One reason for this feeling on our part is that we miss the comforting 'mess' o reading matter which we, customarily and continually, have about our own room Our walls are lined with open book-cases, which feature gaps left by books remove for use, and our end-tables and desks are bestrewn with dog-eared magazines an newspapers of every variety.

In the typical rural parlor, however, we find glass-enclosed book-cases, featurin crusty-leather-bound tomes, and, on the tables, are neatly arranged piles of Collier Sears' catalogues and, perhaps, the house journal of some service club or the late Capper publication. None of these pieces of reading matter appear to have bee used. The books, hidden behind spotless glass, have bindings which are faded fro years, and not rubbed smooth by the friction of hands, and the magazines featu glossy, unwrinkled covers.

For commercial and cultural reasons, the Department of Agriculture, th American Library Association and the American Book Publishers' Council have be concerned with this phenomenon and, to ascertain facts, sponsored a conference o rural reading in Washington in September 1951. Present were extension worke librarians, representatives of the Farm Bureau, Grange, the Farmers' Union and th Co-op movement. The summary of the conference contained in the October 6 issue of **Publishers' Weekly** does not mention any representative of official Chur groups being present.

But as educators in a "way of life," ministers must be concerned with the readi habits of their parishioners. We know that good churchmen are informed churc men. Today, information is disseminated by the written word. If the members o our Christian community are habitually 'non-readers,' we are confronted with serious problem in getting our people to seriously consider the facts of the Christi faith or to grow into more intelligent, active and committed life in the Churc community and world.

At the conference, Charles Kellogg of the Department of Agriculture suggest that it is a mistake to talk of farmers as if they were a race apart in the matter reading. He stated that farmers have as wide a variety of habits and tastes as ever one else and spoke out against "watering down books to appeal to a great hypothe ical mass." Criticizing a segment of the agricultural press which contained 'too litt

pinion, or too emotional opinion,' he castigated those extension workers who 'have erhaps assumed, on the basis of poor evidence, that farmers won't read anything ut how-to books'. (1)

Mary S. Lyle, of Iowa State College, warned that "we should not ignore the less rivileged in the farm population who have never learned to read rapidly enough to njoy it. We must help them get ideas . . . which will lead them out of their vegetable xistence. One trouble with some of the adult education programs now in progress that they are not reaching the people who need them most. (2)

Gladys H. Carroll, writing in the October 6th issue of **Publishers' Weekly,** says at the trouble is that rural residents are waiting for something fit to read. Pointing ut that farmers today have no longer an isolated life, she is disturbed because they o not own or borrow many current books. The two chief reasons for this, as she es them, are that the rural resident does not often see current books and, when he es, he does not often like greatly what he sees. Following wide personal surveys, rs. Carroll says these are the kind of books that rural folk do **not** like:

1. Nonfiction they consider dry, obscure or depressing.

2. Fiction they consider obscene, horrible, silly or deeply depressing.

3. Books which cost too much to be disposed of after one reading, but which e not worth reading twice.

4. Poetry they have not been taught to understand.

5. Books which seem to have no connection whatever with them—non-fiction hich does not tie in with any truth they know; fiction lacking characters with hom they can identify themselves.

6. They are not asking for religious books in great numbers.

7. They are not asking for books written specifically for rural readers.

Conversley, Mrs. Carroll suggests that the books that rural persons want are ese:

1. Nonfiction which is clear, vital and inspirational. They want to know more out the projected future of a world they want to believe in, and more about what- er part they can play in building a fellowship of nations. They want readable ographies of people they can respect and admire, whether the subjects are famous just good private citizens.

2. Fiction which seems to them potentially true and worthwhile; about characters ey feel better for having met; characters whom it is conceivable that they them- ves might be if they lived or had grown up in New York, Chicago, England, Japan Pakistan.

3. Fiction, nonfiction and poetry which they expect to treasure for a lifetime d itemize in their wills, and which therefore is worth the cost of firm binding,

good paper and clear print.

4. Light, pleasant fiction readable nonfiction of fleeting value, either paper bound or at reprint prices.

Summarizing the differences between metropolitan and rural readers, she says this:

"Metropolitan readers have easier access to information about books and to the books themselves, through stores, rental libraries, and public libraries. Some metropolitan readers like much of what is now being published. Others seem to have settled helplessly for 'what everyone else is reading,' for nonfiction which expresses their own fears authoritatively; for novels, poetry, and drama which satisfy their literary tastes (whatever else is lacking), or rouses them sexually, or lulls them with a sense of misery shared . . . While rural readers, loving life more than literature, comparatively content sexually, reasonably happy in their personal routine, and not caring a tinker's dam what 'everyone else' is reading if it is not good, have settled for radio, newspapers, and magazines with decent pictures on the cover."

At the Rural Reading Conference, a basic home library for the rural person was suggested by Robert W. Howard, based on a list developed by the agricultural specialist, Roy Stryker. The books included are Webster's Collegiate Dictionary; The World Almanac; "North America, Its People and Resources," by J. Russell Smith and M. Ogden Phillips; "Singing Valleys: The Story of Corn," by Dorothy Giles; "The Family Mark Twain;" "The Autobiography of Lincoln Steffens;" "A Treasury of American Folklore," by Ben Botkin; Thoreau's "Walden;" a good atlas; "The Great Plains," by Walter Prescott; an anthology of American poetry; the WPA state guide for the reader's own state; and in fiction, "Giants in the Earth;" "Main Street," the books of Willa Cather, and a good collection of short stories.

At the concluding session of the conference, T. V. Smith, professor of philosophy at Syracuse University, said:

"The farmer knows what to do with books and how to fit them into a useful niche far better than the rest of us who are spoon-fed. Books perform three great functions: by informing us—'know-why' books—they become the memory storehouse for mankind; by inspiring us they turn information into living account; they can tell us everything from how to do wrong legally to how to find God mystically; and I sometimes read pessimistic books for inspiration on the theory that only he who sleeps on the floor never falls out of bed; and through the sublimation that literature offers us, the malevolence created in us by the frustrations of an industrial civilization can be contained." (4)

A basic problem, of course, is to make good reading material available to the rural person. The rural county library, with its bookmobile carrying through a regular

chedule of stops, is of course doing much to meet this demand. Started only forty-ve years ago in Ohio and Maryland, the idea of a travelling county library has now lmost national application. (5) But still we hazard the guess that, in our rural ommunities, we are dealing with a non-reading public.

The rural minister and Church should have some thoughts on how to remedy ne situation. Some practical ideas might be to replace a mid-week prayer meeting ight with an informal, rurally-oriented "Great Books Discussion Group." Well one, it would probably take on some aspects of the prayer-meeting before it was ver. Or the rural minister might place some of his well-read books (not just eligious' books) on a table in the back of the Church and, with a simple sign-up eet, allow people to borrow them indefinitely. Such books should be catholic as to ubject matter, age appeal and sex appeal. Then, too, the rural minister might be ne person to stimulate the local county librarian to begin to adopt the reading imulation techniques of her city-sister. Such techniques include sponsoring 'story-elling' hours after-hours in schools, the distribution of simple and pertinent bibliog-aphies, and the tying in of reading with active crafts such as drama, puppet-shows, aily Vacation Bible Schools, etc. In the city, the local librarian has often been nterested in telling stories, arranging exhibits and collecting a small loan library o relate to the Daily Vacation Bible School curriculum and program. The rural ountry librarian, too, will often be anxious to do the same.

Actually, this matter of reading is a serious business for each one of us. The ural minister receives his education primarily through reading, either directly or e-interpreted by seminary professors. To pass this knowledge on to a non-reading ublic is a difficult thing to do, as the state of rural religious life testifies. We should e concerned in any community endeavor to help the rural public "read, mark, learn nd inwardly digest," not only the Bible and the Prayer Book, but all good literature.

otes: 1—Page 1468, Publishers' Weekly, Oct. 6, 1951

2—Ibid, page 1468

3—Ibid, pages 1476-7

4—Ibid, page 1470

5—**The Library of the Open Road,** by Ralph Felton & Marjorie Beal, Cornell Extension Bulletin No. 188.

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CAN WE AFFORD NOT TO USE RADIO?

By The Rev. Charles Granville Hamilton
Diocese of Mississippi

Religious propaganda should be in a tongue "understanded of the people." In one sermon broadcast in a series of Episcopal presentations occurred these words: "trek, incipient, apocalyptic, potential, catastrophic, cadences, berserk, portentous predicaments, fraught with apprehension." If you think these words are understood by the average listener, just try them on your next visits or on the golf course. When we add to such beligerent and hysterical masculine singing, you may realize why some Episcopal radio services are not exactly overpowering.

With such classics in error in mind, the Church is inclined to turn to dramatic programs. But radio drama involves even more problems than radio sermons. Restricted surveys have shown what sponsors desire, but it is unlikely that any other program can get the religious listeners that the Lutheran and Catholic Hours have established. They have the initial advantage of a large constituency and of having gotten in on the ground floor. Present day radio audiences are now won by the devices with which these programs won their initial following.

Time is a major problem in itself. There is no such thing as an open hour in the evening when there are no competing programs. Saturday night is the poorest night to reach people; and Friday night with its traditional ball games and school parties, is the next worst. There is a large potential audience available on Sunday nights who would like some reasonable religion, and whose radios are silent now because they have no alternative but humorists whom the majority of the American people do not like. Here are millions waiting for a message at an opportune time.

If we use drama for our message there are involved complications. The average American distrusts the moral character and religion of professional actors. Even if this impression is wrong—and Hollywood periodically tries at best to continue it—the names of well known actors and actresses do not recommend religion to the religious or the irreligious. This is not merely a Puritan hangover, but a widespread belief. There is also a widespread American belief that anything that is dramatic is "make believe." Americans relish drama as entertainment, but they refuse to take it seriously. The psychological problem involved is older than Puritanism. Plato and Cicero wondered if actors could have integrated personalities. Dramatics in the ordinary sense are unreal to millions we need most to reach. And it is certainly true that to find dramatic productions which are offensive to neither the intellectual nor the devout is no light task. Historical dramas are apt to perpetuate nationalistic mythology rather than the God of all men. There is a popular misconception that the Episcopal Church has little religion and is afraid of the Bible. It is possible that our own Church people, as well as others, would appreciate dramatization based on the Bible. There are also available all the inspiring characters of Church history and the uncounted stories of the Christian in action today. Beginnings have been made along these lines, but these constitute an unending store of thrilling truth.

Radio today is the one way to reach most of the American people, the only sphere of life we hold in common. Can we dare fail to use it? Can we fail to share that Word which is the light and life of men?

THE PROBLEMS OF THE "FACTORY-FARM" SYSTEM

The Rev. Robert G. Purrington, S.T.M.
Sweetwater, Texas

Fof the past several years, there has been a study of the methods of controlling ne migratory black birds in the rice fields of eastern Arkansas. Conducted by the epartment of the Interior, in cooperation with the local farm organizations, the urpose was to find means of lessening the damage done to these crops.

The project is by no means completed, and the research report is as yet un-ritten, but the informal advice which has been given is simply this: **To continue ie changes in agricultural methods which were begun in 1940.**

What are those changes? Briefly they may be covered in the single word Mechanization." Specifically, the most important change has been the harvesting f the rice with a "combine," instead of bundle and shock, or stack methods. What nis has accomplished is that the rice is out of the field before the migratory black-ird arrives from the north, while with other methods it is waiting in the field in nock or stack.

To the student of rural life and institutions this has other implications, which re the implications of mechanized farming, wherever practiced.

First of these is the tilling of increased acreage under one farmer's manage-ent. The same farm labor supply that could work fewer acres can now more fficiently work many more acres. The farmer buys or rents more land which he ay work in order to make for an efficient farming unit with the machinery which e now has. He is able to produce more crops at lower expense and with a larger eturn on his investment. This process in American agriculture has been going on ver since the first row-crop tractors came into the farm market.

Second, there are fewer dwellings on the land. This process has been going on steadily accelerating form ever since the census reports of 1910 clearly indicated ie trend. Naturally, if there are more acres per farmer, there is less need for wellers on the land. Less farm homes, less farmers, naturally mean less farm opulation. Certainly for the war years, it was fortunate for this nation that two ends were going on together: A more efficient agriculture needed less labor to roduce more food, and a growing need for industrial workers was able to absorb ll of the excess of population.

Third, the increase in the number of non-resident farmers. This is not a new henomenon, for certain of the great "one-crop" areas of this nation have long had ie "suit-case farmer" or the "windshield" farmer. Crops such as winter wheat, in hich harvest can be almost immediately succeeded by seedtime, have always lent emselves well to this type of farming, in which the owner-farmer can live in town r the major portion of the year, which rain and sunshine bring his crop to fruit. utomobile and tractor have made it possible for the same thing to be true in any other areas, leaving few farmers firmly tied to and living upon the land.

Furthermore, the insistence which we have placed upon the necessity of

scientific agriculture has placed a large number of college and agricultural scho graduates upon the land. While working their land efficiently, and with regard t the best of conservation practices, they, and their college trained wives, see r reason why they should not live in town, or in a farm residence near enough t town to have all of the town advantages.

These factors are working in the areas in which what has been called th "factory farm" is still unknown. They have led in the cornbelt to the cultivating more corn in a single day by one boy on a tractor, than ten men and teams d in the day when I myself rode a two-row. The self-propelled combine has remov the houses from the farmlands of the wheatbelt as surely as it has harvested th crop. The tremendous valuation of motorized machinery on the tax lists of o agricultural counties is not the triumph of the salesman; it is the revolution agriculture, and the revolution in farm life.

It is possible that we are seeing a reversion to the "village" system of farmir by which the farmer of Europe lived in the little village, and went out to his fiel each day. If we are, it is not the "village and farm" agriculture but TOWN AN COUNTRY, and both owner-farmer, and farm-laborer drive out to the farm in o of the motorized products of the Detroit industry.

In many ways this revolution in American life has gone on quite unheede We have still seen the unfortunate share-cropper, and the sub-marginal farmer his sub-marginal land, the Negro and the Mexican field hand, and miss a lot of wh has been going on in our concern for this element of the farm society. It will interesting to await the competent analysis of the 1950 census statistics, for if t observed trend of the war years has continued, they will bear out the oft repeat statement of the farm operator: "I had to mechanize because there was no he to be had."

It will repay study by the Church workers of Arkansas to see just what eff the mechanization of the rice-fields is having in the country which lies about t towns of eastern Arkansas, and in the towns themselves. Who now farms the lan Who lives on the land? Where is the family that used to live in the deserted far house, and the deserted tenant house?

It will repay us, in our own areas to ask much of the same questions. What h mechanization in agriculture meant in the area about my town? Are there m farm homes or less? Does the tenancy rate reflect more renters (cash or share) does it mean consolidation of farm acreage? If the farm operators have moved town, are they identified with a town church?

Don't say this has not happened around you, until at least you have looked t situation over a bit. The trend has been going on a good long time, and it may ha touched even the most backward area by now.

The question which we need to ask is the one which the existence of the tow and country church poses: Is the Church conscious of where the people are, a does it serve them?

MISSIONARY BISHOP LOOKS AT THE TOWN AND COUNTRY CHURCH

By The Rt. Rev. Sumner Walters, S.T.D.
Bishop of the Missionary District of San Joaquin

When I was a college student in New Jersey I worked in the summer as a farm and from 5 a.m. to 7 p.m. The first seven years of my ministry were in a Kansas own, surrounded by farmers. For the past seven years my responsibility has been o superintend our work in the central valley of California, one of the great farm reas of the world.

Our strategy in San Joaquin is to spread the out-reach of the Church as evenly s possible over the whole missionary district. This has included reviving work in mall places, wherever a church had once been started. It has included the founding f missions in places at a considerable distance from the nearest Episcopal Church. t has included an increasing emphasis on rural church work, in institutes, study roups and public addresses.

In October 1951 we have begun to have the ministry of Capt. Ralph Cornell of he Church Army, centering in old Christ Church (built in 1891), Oakhurst. This is semi-farming, semi-lumbering village of two or three hundred people in the oothills of the Sierras. The situation is entirely rural. The opportunity lies in naking many trips into the surrounding forest country, a radius of 25 miles or more. This is exactly the kind of ministry which is morally and strategically necessary. I eed not give a reason for it in such an organ as "Cross Roads."

In September we recorded the first year's complete, full-time resident service by ne of our clergy, at All Saints' Episcopal Community Church, Mendota, Fresno ounty. The Rev. Frank Duran has done notably effective work in this vast, orporation farm area, which at present specializes in cotton. In this town of 1600, alf Mexican, ours is the only "old-line" Church. Mr. Duran is making a thorough udy of migrant workers' problems and he is cooperating with the Home Missions ivision of the National Council.

The District of San Joaquin has another mission in a very small community, erminous, no more than 200 in population, in the delta region, 18 miles from tockton. Our District secretary of Christian Education, Helen Wagstaff, sees to the affing of the weekly Sunday School of 25 or 30 children—including American ndians, East Indians, Filipinos, Hawaiians, Mexicans and Caucasians. For several eeks in the summer a Cambridge seminarian, David Paisley, and Mrs. Paisley, onducted a large daily vacation church school in Emmanuel Mission. Associated ith them was a student from St. Margaret's House, Margaret Chasin, also expert children's work. It may be added here that Mr. and Mrs. Paisley held another acation school for several weeks at Oakhurst, before Capt. Cornell arrived.

In San Joaquin we are trying to keep clearly before us at all times the priority

of our rural program. Inasmuch as we have three cities ranging from 75,000 t 125,000 in size, and 15 more, varying from 5,000 to 20,000 in population, we must als give considerable thought to their proper development as regards the Episcopa Church. At the same time, all but several smaller places depend directly upon farms orchards or vineyards for their livelihood and stability. These, as in every lik situation, are constantly being supplied with Church members from still smalle places. This, as you and I know, is a major reason for "rural work."

In this short article I shall not try to describe a dozen other, new or revive missions, where we now have good men, doing conscientious work. I may simply ad that the Town and Country program of the Episcopal Church, which might b amplified ten times, is the intelligent as well as the Christian duty of our Churc Youth work, college work, laymen's work, women's work, rural work, all overlap. N one is entitled to be first above all the others. Nor can any be put last.

Those serving in the midst of a teeming, industrial city will have a mo academic relationship to rural work than you and I—though even they must b willing to support it in principle and financially. Certainly all who live closer to th countryside than do those in metropolitan centers, must of necessity give a propor ionately greater amount of time and study and work in behalf of the small town ar the country. For example, one of our newest deacons, ministering in a ranch tow had until this summer lievd all his life in the heart of Brooklyn. What a chang That is missionary work, and he finds he likes it.

Calvin Coolidge said the preacher preached on sin and that he was against i I am talking about rural work and I am for it!

A SINGLE ROOM

By Miss Kathryn Sensabaugh
Missionary District of North Texas

Those who would despair of the one-room Church school must turn to the Gospel record for a blue-print of action and a constant goad to perseverance. In ne room, the Upper Room, the main-spring of Christian living was established.

But of the 12 who gathered there with their Master, we see that directly from ne Upper Room experience one betrayed Him and fled. Then a few weeks later 11 f these were once more bound together in a bond that changed the temper of the orld.

When we, as workers, become discouraged with a lack of equipment, personnel nd space plus the continued "orneriness" of those with whom we work, we can ok to this record and gain strength for future efforts. And we must also study arefully the elements that made this miraculous transformation possible.

Perhaps these elements can be summed thusly: (1) The personal conviction nd character (Person) of the leader. (2) A God-given goal. (3) Willingness of the ader to adopt a daily course to this goal in terms of His followers. In an effort to eet these considerations, space and equipment problems more nearly answer nemselves. We need to put first things first.

Leaders in the parish education program need not be saintly characters, but ney must be those who are willing and striving to become so. Hence the program ust begin with leaders and potential leaders. In a small and reasonably intimate arish it is possible to organize the "rotation" system. Everyone who has a child to e taught, plus all others interested, are organized into a class which can meet uring the week or in the nave of the Church while the children are in their classes. ach member knows that he will have a specific job in the Church school each two, ree or five years, as is needed. The years between are spent in preparation. The struction of these future teachers should include, in order of importance: (1) ements of the spiritual life. (2) The Church's practice and faith, and (3) Adapta- on of materials and methods of education.

In addition to these training sessions, the priest and his Church school staff ust be searching constantly for God's goal in their situation. They must honestly nd prayerfully face such questions as: What is the business of a parish? How do e accomplish it in this parish? How does each organization and function of the arish fit into this goal? Christian education is a parish task and there is no room r any cross purposes. A parish, too, is known by its fruits.

When leaders are trained and have a goal before them, they can then, and only en, set about the task of adapting the class program to meet it. Such adaptation nnot be effective until the teacher is taking into consideration the people and

needs in the class. Perhaps the high school group will need sessions to help the glean the Christian values from the secular and conflicting ideologies of the publ school. They will need to have the Christian message applied to their three bas needs: sex, adjustment to authority and vocation. Pre-schoolers must be learning t find a place in family, neighborhood and class situations and to help others fin theirs. New relationships and newly-found capacities of muscle, thought and organ development pose new problems, problems to which Christianity has the answer.

Christian education must include all ages if it is to be Christian. Parents who last child has left home need the Church to fill the gap. God-parents and paren must have guidance and instruction if they are to dedicate themselves intelligent to their task. The married need their relationships quickened. The unmarried mu have their void filled. Shut-ins need fellowship.

This makes Christian education a demanding task. Christian education mu recapture the principle of sacrifice or their task is incomplete.

But can all this be done in one room? No, and we should not try to make it s The one room should serve only as a main-spring, a spark which is fanned in the steady flame of Christian living in the Church-home-school-work life of ea individual.

The mechanics of this are to make everything in the one room do double du and to employ nearby homes and offices. Classroom partitions should be blackboa on one side and tack-board on the other. Tables should be usable for both clas and parish dinners. Storage shelves or compartments may be put on wheels for ea storage and built the right height for serving counters. Class work can be larg projects as such are less disruptive to the others than lecture methods.

Time and tradition can be a slave or an enslaver. God is as jealous of our t of Wednesday at 9:00 as He is of Sunday at 11:00. A service beginning at 8:30 9:00 can be aimed at teen-agers and adults without small children, followed breakfast and instruction for these groups. At 10:30 parents and children unc confirmation age may begin with a brief service together after which the childr go to their classes and the adults remain for sermon and Communion and then to the classroom after their children and a brief visitation with the teachers discuss the lesson in terms of continuation in the homes. Weekdays and Sund afternoons should also serve.

And remember that the problem of the one-room Church school has no soluti if we begin with the room. We must let God begin with us.

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